THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (PSALM 1: 1).

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VISION OF THE REDEMPTION OF THE DEAD.

[BY PRESIDENT JOSEPH F. SMITH].

ON the third of October, in the year nineteen hundred and eighteen, I sat in my room pondering over the Scriptures and reflecting upon the great atoning sacrifice that was made by the Son of God for the redemption of the world, and the great and wonderful love made manifest by the Father and the Son in the coming of the Redeemer into the world, that through His atonement and by obedience to the principles of the gospel, mankind might be saved.

While I was thus engaged, my mind reverted to the writings of the Apostle Peter to the primitive saints scattered abroad throughout Pontus, Galatia, Cappadocia, and other parts of Asia where the gospel had been preached after the crucifixion of the Lord. I opened the Bible and read the third and fourth chapters of the first epistle of Peter, and as I read I was greatly impressed, more than I had ever been before, with the following passages:

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit:

"By which also he went and preached unto the spirits in prison;

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water (I. Peter 3: 18-20).

"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (I. Peter 4: 6).

As I pondered over these things which are written, the eyes of my understanding were opened, and the Spirit of the Lord rested

upon me, and I saw the hosts of the dead, both small and great. And there were gathered together in one place an innumerable company of the spirits of the just, who had been faithful in the testimony of Jesus while they lived in mortality, and who had offered sacrifice in the similitude of the great sacrifice of the Son of God, and had suffered tribulation in their Redeemer's name. All these had departed from the mortal life, firm in the hope of a glorious resurrection, through the grace of God the Father and His Only Begotten Son, Jesus Christ.

I beheld that they were filled with joy and gladness, and were rejoicing together because the day of their deliverance was at hand. They were assembled awaiting the advent of the Son of God into the spirit-world, to declare their redemption from the bands of death. Their sleeping dust was to be restored unto its perfect frame, bone to its bone, and the sinews and the flesh upon them, the spirit and the body to be united, never again to be divided, that they might receive a fulness of joy.

While this vast multitude waited and conversed, rejoicing in the hour of their deliverance from the chains of death, the Son of God appeared, declaring liberty to the captives who had been faithful, and there He preached to them the everlasting gospel, the doctrine of the resurrection and the redemption of mankind from the fall, and from individual sins on condition of repentance. But unto the wicked He did not go, and among the ungodly and the unrepentant who had defiled themselves while in the flesh, His voice was not raised, neither did the rebellious who rejected the testimonies and the warnings of the ancient prophets behold His presence or look upon His face. Where these were, darkness reigned, but among the righteous there was peace, and the saints rejoiced in their redemption, and bowed the knee and acknowledged the Son of God as their Redeemer and Deliverer from death and the chains of hell. Their countenances shone and the radiance from the presence of the Lord rested upon them and they sang praises unto His holy Name.

I marveled, for I understood that the Savior spent about three years in His ministry among the Jews and those of the house of Israel, endeavoring to teach them the everlasting gospel and call them unto repentance; and yet, notwithstanding His mighty works and miracles and proclamation of the truth in great power and authority, there were but few who hearkened to His voice and rejoiced in His presence and received salvation at His hands. But His ministry among those who were dead was limited to the brief time intervening between the crucifixion and His resurrection: and I wondered at the words of Peter wherein he said that the Son of God preached unto the spirits in prison who sometime were disobedient, when once the longsuffering of God waited in the days of Noah, and how it was possible for Him to preach to those spirits and perform the necessary labor among them in so short a time.

And as I wondered, my eyes were opened, and my understanding quickened, and I perceived that the Lord went not in person among the wicked and the disobedient who had rejected the truth, to teach them; but behold, from among the righteous He organized His forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the gospel to them that were in darkness, even to all the spirits of men. And thus was the gospel preached to the dead. And the chosen messengers went forth to declare the acceptable day of the Lord, and proclaim liberty to the captives who were bound; even unto all who would repent of their sins and receive the gospel. Thus was the gospel preached to those who had died in their sins, without a knowledge of the truth, or in transgression, having rejected the prophets. These were taught faith in God, repentance from sin, vicarious baptism for the remission of sins, the gift of the Holy Ghost by the laying on of hands, and all other principles of the gospel that were necessary for them to know in order to qualify themselves that they might be judged according to men in the flesh, but live according to God in the spirit.

And so it was made known among the dead, both small and great, the unrighteous as well as the faithful, that redemption had been wrought through the sacrifice of the Son of God upon the cross. Thus was it made known that our Redeemer spent His time during His sojourn in the world of spirits, instructing and preparing the faithful spirits of the prophets who had testified of Him in the flesh, that they might carry the message of redemption unto all the dead unto whom He could not go personally because of their rebellion and transgression, that they, through the ministration of His servants, might also hear His words.

Among the great and mighty ones who were assembled in this vast congregation of the righteous, were Father Adam, the Ancient of Days and father of all, and our glorious Mother Eve, with many of her faithful daughters who had lived through the ages and worshiped the true and living God. Abel, the first martyr, was there, and his brother Seth, one of the mighty ones, who was in the express image of his father Adam. Noah, who gave warning of the flood; Shem, the great High Priest; Abraham, the father of the faithful; Isaac, Jacob, and Moses, the great law-giver of Israel; Isaiah, who declared by prophecy that the Redeemer was anointed to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that were bound, were also there.

Moreover, Ezekiel, who was shown in vision the great valley of dry bones which were to be clothed upon with flesh to come forth again in the resurrection of the dead, living souls; Daniel, who foresaw and foretold the establishment of the kingdom of God in the latter days, never again to be destroyed or given to other

people; Elias, who was with Moses on the Mount of Transfiguration, and Malachi, the prophet who testified of the coming of Elijah—of whom also Moroni spake to the Prophet Joseph Smith—declaring that he should come before the ushering in of the great and dreadful day of the Lord, were also there. The Prophet Elijah was to plant in the hearts of the children the promises made to their fathers, foreshadowing the great work to be done in the temples of the Lord in the Dispensation of the Fulness of Times, for the redemption of the dead and the sealing of the children to their parents, lest the whole earth be smitten with a curse and utterly wasted at His coming.

All these and many more, even the prophets who dwelt among the Nephites and testified of the coming of the Son of God, mingled in the vast assembly and waited for their deliverance, for the dead had looked upon the long absence of their spirits from their bodies as a bondage. These the Lord taught, and gave them power to come forth, after His resurrection from the dead, to enter into His Father's kingdom, there to be crowned with immortality and eternal life, and continue thenceforth their labors as had been promised by the Lord, and be partakers of all blessings which were held in reserve for them that love Him.

The Prophet Joseph Smith, and my father, Hyrum Smith, Brigham Young, John Taylor, Wilford Woodruff, and other choice spirits, who were reserved to come forth in the fulness of times to take part in laying the foundations of the great latter-day work, including the building of temples and the performance of ordinances therein for the redemption of the dead, were also in the spirit-world. I observed that they were also among the noble and great ones who were chosen in the beginning to be rulers in the Church of God. Even before they were born they, with many others, received their first lessons in the world of spirits, and were prepared to come forth in the due time of the Lord to labor in His vineyard for the salvation of the souls of men.

I beheld that the faithful elders of this dispensation, when they depart from mortal life, continue their labors in the preaching of the gospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God, among those who are in darkness and under the bondage of sin in the great world of the spirits of the dead. The dead who repent will be redeemed, through obedience to the ordinances of the house of God, and after they have paid the penalty of their transgressions, and are washed clean, shall receive a reward according to their works, for they are heirs of salvation.

Thus was the vision of the redemption of the dead revealed to me, and I bear record, and I know that this record is true, through the blessing of our Lord and Savior, Jesus Christ, even so. Amen.

This *Vision of the Redemption of the Dead* was submitted, October 31st, 1918, to the Counselors in the First Presidency, the Council of the Twelve, and the Patriarch, and by them unanimously accepted.—*Improvement Era.*

IN DEFENSE OF THE CHURCH.

49 Bedford Road, Clapham, S. W. 4,
December 3rd, 1918.

To the Editor *The National News.*

Sir:—With reference to your recent articles dealing with the subject of "Mormonism," I am afraid your information has come from a very unreliable source, and is intended to poison the minds of your readers against the Latter-day Saints.

Having been connected with the Church of Jesus Christ of Latter-day Saints for nearly twelve years, and having a fair knowledge of its teachings, I consider it my duty as an Englishman to reply to your charges. In your issue of the 10th ultimo you state that there are 1200 British girls waiting to go to Utah immediately the emigration restrictions are withdrawn: furthermore, that the anti-"Mormon" society of Liverpool have documentary evidence that all expenses of the shipment of these girls are being paid by the Mormon Church in England.

This is a malicious lie which I absolutely refute, and challenge your informant to furnish the evidence that the statements are correct. Surely you do not expect people with any intelligence at all, to believe such statements, which are insults to those responsible for administering the law here in Great Britain, to say nothing of America, where the laws for such offences are more strict. Are you aware that the despised "Mormons," out of their own store, during last Spring turned over a quarter of a million bushels of wheat to the Government of the United States, for the benefit of the people in Europe? See *Daily Telegraph*, 14th June; also the following copy of a letter written by Mr. Hoover to Hon. Milton H. Welling, House of Representatives, Washington, D. C.:

"Dear Mr. Welling—The recent action of the women of the Church of Jesus Christ of Latter-day Saints, in Utah, in releasing wheat and flour for the use of our Allies and our own soldiers abroad is so commendable that I wish to drop you this line merely to assure you of my appreciation of this service performed by the Church. It has given me pleasure to write about this matter to Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose, First Presidency, Church of Jesus Christ of Latter-day Saints, and to assure them of the renewed courage we get from this generous act, both because it yields a substantial addition of food sorely needed by our hard-pressed allies, and also because the example is felt far outside the field of its immediate application.

Yours faithfully,
HERBERT HOOVER."

Are you aware also, that hundreds of "Mormon" boys, both of British and American parentage, have been fighting in France and elsewhere, for the cause of liberty, justice and social purity?

I am enclosing the *Articles of Faith*, also other pamphlets for your perusal, and trust you will be fair enough to give this letter publicity in your next issue, as there are a number of wounded Canadian and American "Mormon" boys here in London who are disgusted with what has appeared in your recent issues, and would be glad to see that this great injustice has been somewhat amended.

It is regretted that you did not send a correspondent to interview Elder James Gunn McKay, the President of the London conference, seeing that you knew his address (152, High Road, South Tottenham, N.), before publishing misleading articles emanating from the fertile brain of those who are out purveying sensational literature for the sake of profit, and without any regard for the truth.

Yours truly,

H. J. STAGG.

IN ANSWER TO PRAYER.

I AM sitting alone with my thoughts this Sunday night, and a longing to be with you all has come over me. I feel sure, now that the slaughter of the war is over, that it will not be long before I shall have the pleasure of mingling with the saints of the Handsworth branch again. I have not had the privilege of attending any of the assemblies of the saints very often, for I was baptized after I had joined the army in 1914. My beloved mother did all she could to teach me the way of life and salvation, but it was not until I experienced trouble that I permitted the Lord to open my eyes to the truth.

In the year 1915, a party of us got lost. We were cut off from the British lines, and were without food. After a while we were almost starved. There were two more comrades of the same faith as mine, and we prayed and prayed, but, seemingly, we received no answer, and I was tempted to conclude that God had deserted us. Then my thoughts went to my mother, my best and truest friend. I remembered that she had said to me that I did not know God, but was worshiping a mere human ideal. I realized the truth of this. Then I fell on my knees and called on my mother's God to help us, and in less than an hour after that prayer had been offered up, we were back in the British lines again.

This was a testimony to me, and I made a vow that if God would spare my life and let me come home, I would be baptized. He did, and in December, 1915, I accepted the gospel and have not regretted that I did so.

I cannot thank God enough for His mercy towards me, and for sparing my life to return home, and to be a blessing to my beloved mother, who is, and always has been, my all in this world, for, although I may meet kind and true friends, none can take the place of mother in my heart. A little child was asked where its home was, and it answered, "Where mother is." I feel the same way. My home is where mother is. "'Mid pleasures and palaces though we may roam, be it ever so humble, there's no place like home."

Somewhere in France. EDWARD C. HAMMOND.
December 1, 1918.

IT is a mistake for a man or woman who has fallen into sin to allow that sin to keep them back from immediate repentance. When we are overtaken by a sin, we are prone to feel too guilty to approach at once the God whom we have offended. We postpone our speaking to Him until to-morrow, or till some later time. But this is a woful blunder. We gain nothing by postponing the hour of our confession. The sooner we confess the better. The sin does not become less crimson by the lapse of time. The soul is not washed white by the passing hours. If it is right to go to God for pardon on to-morrow, then it is right to go to Him to-day. When we fall, we should rise at once, and ask forgiveness, going forward with the strength which the pardon of God has brought to the soul.—SELECTED.

THERE are people who live in constant friction. They are at outs with their children, don't speak to their neighbors, have no use for their relatives, snap at their wives, use sarcasm on their husbands, quarrel with their business associates and hector their employees. Why they continue to exist I don't understand. Their place is in the sweet by-and-by, and the sooner the sweeter. We have only a few days to pass here in this vale of tears. Come, let us be pleasant! No human being is exactly as you'd like, nobody (except you and me) is perfect. Even the angel Gabriel would develop flaws to our eyes if we had to live with him every day. So why not adjust ourselves?—FRANK CRANE, in the *Deseret News*.

WE must come to the study of the Bible as pupils, not as judges; to find not what ought to be said, but what God has said; as inquirers after Divine truth, not as advocates seeking arguments. It is the student and not the book that needs to be spiritualized.—DR. LIDDON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 9, 1919.

EDITORIAL.

A REPLY TO ANTI-"MORMONS."

ELSEWHERE in this week's *Star* will be found a copy of a letter which was sent, by the writer of it, to the *National News*, as an answer to a series of false statements concerning the Church of Jesus Christ of Latter-day Saints, printed in that sheet. The answer was not published.

We have noticed that this is the usual procedure by a certain class of newspapers. They seize with ravenous appetite upon any old anti-"Mormon" story that is offered, and swallow it without hesitation, and if a grain of salt, in the form of truth and reason, is passed to them, they refuse to take it. They prefer any absurdity to plain facts. The only conclusion one can draw from that kind of journalism is that it is not aiming at disseminating truth among the people, but is willing to make money by selling whatever pays best. But what reliance can the public place in such journalism?

To take an illustration from another class of "business," there are men and women unscrupulous enough to deal in drugs for illegal purposes, although that kind of traffic causes the ruin of the victims, and subjects them to penalties. Would any decent man or woman confide in such law-breakers? Would they trust their children or friends to their care? Would they accept their word for truth? We believe not. The natural conclusion would be that one who poisons his fellowmen for the money there is in it, should have no standing in the world of legitimate business.

But what is the difference, from a clean business point of view, between illegal dealing in opium and morphine, and knowingly poisoning the minds of the public against anyone, by disseminating false tales about him, at so much a copy? We submit that, morally at least, one may be as culpable as the other, even if the law does not always take that view. We also submit that, if a journal publishes a story that is untrue and then refuses to print a correction, it assumes responsibility for the inaccuracy and is willing to bear the consequences. But does such a journal merit the confidence of the public?

In the series of articles referred to, the "Mormons" are said to be "recruiting British girls for Utah." There are now, it is alleged, twelve hundred girls waiting for a chance to emigrate, and it is added that a certain society has "documentary evidence

that all expenses of the shipment of these girls are being paid by the 'Mormon' Church in England." It is further stated that "Mormon agents" have offered their services to the Red Cross "in order to carry their pernicious propaganda into the hospitals," and that the Relief Society of the Church is but "the 'Mormon' Church under a new subterfuge." And so the story goes on, adding one absurdity to another, until the entire concoction becomes nauseating.

There are neither girls nor boys, neither men nor women, being recruited for emigration, by any "Mormon" agents, anywhere, and there is no Church money available for emigration purposes, here or elsewhere. The story, as quoted, is made out of whole cloth. As for the Relief Society being a "new subterfuge" of the Church, it has existed since March 17th, 1842. That is how "new" it is. It was organized at a time when there were no such organizations, and it became the pioneer movement of the world for the emancipation of the women. That is the kind of a "subterfuge" it is. The Relief Society is part of a world-organization of women, and has a standing in its councils.

Two points are made in the articles in the *National News*, which may receive a moment's consideration. One is this. The writer says, "so long as the meetings are conducted in an orderly manner they [the police] have no power to interfere."

That is to say, if we understand the writer correctly, that the "Mormons" are engaged in an unlawful propaganda, but as long as they do their unlawful work in an orderly manner, the police have no power to interfere!

Is there any sane newspaper reader that accepts such a statement as that? Is it not rather a fact that if the "Mormons," during all these years, had done anything illegal, anything immoral, their missionary work would have been terminated by the government long ago? And it would have been only right that it should have been interfered with.

There is another point. The anti-"Mormon" writer says:

"The following extract from one of these books, 'Doctrine and Covenants,' now being circulated, is typical of the 'religion' with which the Elders are seeking to encompass British girls:

"'If any man take a wife and desire to take another, and the first give her consent, then he is justified and does not commit adultery.'"

That alleged quotation from the Doctrine and Covenants is not a quotation at all, but a garbled paraphrase of a portion of the 132nd Section. The writer cannot even quote a few lines, without deviating from the truth.

But, if it were a correct quotation, what of it? The Revelation on plural marriage was made inoperative more that a quarter of a century ago by the Manifesto of President Wilford Woodruff, and all the world, except a few anti-"Mormon" cranks, know that

it is not practiced any longer, and the cranks know it, too, but they hate to admit it, because they must have some excuse for their agitation.

However, in using this argument, they are both rash and foolish, for it might be turned against themselves very neatly. Someone might say, for instance:

"Some anti-'Mormon' agents are trying to ensnesh the unsuspecting people in this country in polygamous relations by selling books in which such relations are mentioned. The following extract from one of the books—the Bible—now being circulated, is typical of the 'religion' with which those agents are seeking to encompass British girls:

"'Thus saith the Lord God of Israel, I anointed thee king over Israel * * * and gave thee thy master's house, and thy master's wives * * * and if that had been too little, I would moreover have given unto thee such and such things' (II. Samuel 12: 7, 8).

"Such teachings," one might say, "those agents are sending out broadcast."

"How absurd!" we hear somebody exclaim. "How can anybody suppose that they are teaching plural marriage by distributing Bibles? As all men know, David lived a long time ago, and the laws are not the same now as they were in the days of the heroes of the Old Testament."

Yes, it is absurd to argue and forget that fact, but it is equally absurd to ignore another fact, viz., that the Revelation on plural marriage, given through the Prophet Joseph Smith more than seventy-five years ago, is no longer binding, and has not been in force for a great many years. Relative to this subject, we may again quote the testimony of the late President Joseph F. Smith, given at the last conference he attended, October 6th, 1918:

"I want to say to this congregation, and to the world, that never, at any time, since my presidency in the Church of Jesus Christ of Latter-day Saints have I authorized any man to perform plural marriage, and never, since my presidency of the Church has any plural marriage been performed with my sanction or knowledge, or with the consent of the Church of Jesus Christ of Latter-day Saints; and therefore such unions as have been formed unlawfully, contrary to the order of the Church, are null and void in the sight of God, and are not marriages."

That testimony stands. It cannot be impeached. It is the truth.

There is one sensible suggestion in the series of articles referred to, and that is that Parliament take up the "Mormon" question for consideration. If the British Parliament will do that for the purpose of ascertaining the truth, the whole truth and nothing but the truth, the result will be a perfect vindication of the Church, to the discomfiture of the anti-"Mormon" hydra. The Church of Jesus Christ of Latter-day Saints has nothing to fear

when called upon to appear before the bar of justice and reason. That was proved in the case of Senator Reed Smoot, when the Church was gloriously vindicated in the United States. It has been proved in every case when mobs have attempted to engage in a legal controversy with the Church.

The Church has nothing to hide. Its work is before the public. Its doctrines and practices are made known as widely as possible. That ought to satisfy every honest inquirer that the position of the anti-"Mormons" is untenable. No organization existing for unlawful purposes would dare to stand in the lime-light as the Church does. By all means, let "Mormonism" be investigated by high and low. We ask for no greater privilege than a full and impartial hearing before all men. Many of the saints may be weak and imperfect, as we all are, and some of the elders are but frail instruments, but the Church is a divine institution, and the gospel we preach is the power of God unto salvation.

J. M. S.

OTHER SEERIC MANIFESTATIONS.

By Elder Orson F. Whitney, of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

At Harmony, Pennsylvania, in the year 1829, Joseph Smith and Oliver Cowdery were translating the Book of Mormon, Joseph being the translator and Oliver acting as his scribe. The former used as interpretative instruments two transparent stones set in the rims of a bow, found with the record-plates that Moroni the Angel delivered into his hands. The reputed method of the translation was as follows: The Seer, scanning through the "interpreters"—Urim and Thummim—the golden pages, would see appear, in connection with the strange characters engraved thereon, their equivalent in English words. These he would repeat, and the scribe would write them down. It was a peculiarity of the process that until the writing was correct in every particular, the words last given would not disappear; but on the necessary correction being made, they would immediately pass away and be succeeded by others. Joseph and Oliver received at that time the Aaronic and Melchizedek priesthoods, conferred upon them by heavenly messengers, the former by John the Baptist, the latter by the Apostles Peter, James, and John.

During their sojourn in the little Pennsylvania village the two young men suffered considerable annoyance at the hands of certain persons who, having no faith in their work and regarding it all as a hoax, seemed bent upon rendering their situation as disagreeable as possible. Learning of their unpleasant situation, and desiring to help along the sacred task to which they were devoting themselves, Peter Whitmer, Sr., of Fayette, New York, sent his son

David with a team and wagon to bring them to the Whitmer home.

"When I arrived at Harmony," says David, "Joseph and Oliver were coming towards me and met me at some distance from the house. Oliver told me that Joseph had informed him when I started for home, where I had stopped the first night, how I read the sign of the Tavern, where I stopped the second night, etc., and that I would be there that day before dinner; and this was why they had come out to meet me. All of which was exactly as Joseph had told Oliver; at which I was greatly astonished (David Whitmer's Statement to Orson Pratt and Joseph F. Smith, *Millennial Star*, Vol. XL., Nos. 49 and 50). It was at the Whitmer farmhouse in Fayette that the so-called Mormon Church was organized, April 6, 1830.

In the autumn of that year, Oliver Cowdery, with three other elders, set out upon a mission to the Indians or, as they are termed in the Book of Mormon, Lamanites. They tarried certain days at Kirtland, Ohio, preaching to the white settlers, some of whom they converted. Among these were Newel K. Whitney and his wife, who had been Campbellites. The Ohio converts, learning that the Church would probably move westward, now began to pray for the coming of the Prophet to Kirtland.

The prayer was soon answered. About the first of February, 1831, a sleigh drove into town from the East and drew up in front of the mercantile store of Gilbert and Whitney. A stalwart young man alighted, sprang up the steps, and walked into the store. Approaching the junior partner, he saluted him thus: "Newel K. Whitney! Thou art the man!" at the same time extending his hand cordially as if to an old and familiar acquaintance. "You have the advantage of me, stranger," replied the merchant, mechanically taking the proffered hand—"I could not call you by name as you have me." "I am Joseph the Prophet," said the stranger, smiling. "You have prayed me here; now what do you want of me?" The Prophet, while in the State of New York, had seen Newel K. Whitney, in the State of Ohio, praying for his coming to Kirtland; and therefore knew him when they met (*History of the Church*, Vol. I., p. 146, Note). The purpose of the vision was evidently to pave the way for a meeting between Joseph Smith and the man who was to have the honor of entertaining him during the first few weeks after his arrival in Ohio.

Another instance of the exercise of this marvelous gift occurred in May, 1832. Joseph Smith, President of the Church, and Newel K. Whitney, Bishop of Kirtland, while returning from a visit to Missouri, were detained several weeks at Greenville, Indiana, the Bishop having a broken leg, caused by leaping from a runaway stage-coach. Surrounded by unfriendly people, some of whom he suspected of an attempt to poison him, the Prophet proposed that

they leave the dangerous neighborhood. His record goes on to say: "Brother Whitney had not had his feet moved from the bed for nearly four weeks, when I went into his room, after a walk in the grove, and told him if he would agree to start for home in the morning we would take a wagon to the river, about four miles, and there would be a ferryboat in waiting, which would take us quickly across, where we would find a hack which would take us directly to the landing, where we should find a boat in waiting, and he would be going up the river before 10 o'clock and have a prosperous journey home. He took courage and told me he would go; we started the next morning and found everything as I had told him" (*History of the Church*, Vol. I., pp. 271, 272).

Two years later the Zion's Camp expedition was organized, with the avowed object of effecting the reinstatement of the Jackson County refugees upon the lands from which they had been driven; an object not destined to be realized at that time. While en route from Ohio to Missouri, some members of the camp exhumed from an ancient mound the skeleton of a man having a stone-pointed arrow between two of his ribs. The Prophet, in a vision of the past, discovered the identity of this skeleton, and informed his companions that the man's name was Zelph; that he was a white Lamanite, and had been "killed in battle by the arrow found between his ribs" (*History of the Church*, Vol. II., pp. 79, 80).

When the Church as a whole moved down into Missouri, towns were built or projected in various places, one of them at Spring Hill, in Daviess County. The men who made the survey, coming upon the ruins of an ancient altar, straightway reported to the Prophet their interesting find. He, upon beholding it, said: "Brethren, that is the identical altar upon which Father Adam offered sacrifices after he was expelled from Eden" (*Life of Heber C. Kimball*, p. 222): Biography of A. O. Smoot. (*Whitney's History of Utah*, Vol. IV., p. 99). The Prophet told his followers that America was the Old World, not the New; that the primeval Garden was where Jackson County now is; and that our first parents, after their expulsion thence, dwelt in the land where this altar was erected. The true name of the place, as given by revelation, is Adam-ondi-Ahman (Doctrine and Covenants 116).

In conclusion, let me revert to the translation of the Book of Mormon. I have already shown that it was by means of his power as a Seer that Joseph Smith rendered into English that ancient record—a history of America from prehistoric times, and a prophecy of the wondrous future of this chosen land. I have also described in brief the process of translation, as it has come down to us from those early years. Because of certain modern phrases found in the book, phrases said to be current in Western New York at that period, some have supposed that the task of translating the record was a thinking-out process; that the translator got by Urim and Thummim the ideas embodied in the hieroglyphs, and

that mental-spiritual effort and a limited vocabulary did the rest. A revelation to Oliver Cowdery, who was told that when he should translate certain records he "must study it out in his mind" (Doctrine and Covenants 9: 7, 8), is cited in support of that view.

This theory sheds light upon the question of modern phrases in the Book of Mormon; but it fails to account for the presence therein of such strange names as "Deseret," "Zarahemla," "Mormon," "Moroni," "Nephi," "Helaman," and other English renderings of the original characters. It is hardly probable that Joseph Smith thought out these names; he must have seen them before pronouncing or spelling them to his scribe. The mental-spiritual process doubtless played its part, and the translator's vocabulary was necessarily drawn upon to express the result. But, considered alone, the studying-out theory is an explanation that does not fully explain. The fact that Oliver Cowdery was told how he must proceed in order to translate is conclusive as to him, but not as to Joseph Smith. Joseph was more highly gifted than Oliver, and as "a choice seer" undoubtedly had at his command greater spiritual powers than were possessed by any of his contemporaries.

FROM THE MISSION FIELD.

Releases and Departures.—Elders Oliver G. Ellis, of the Leeds conference, and Hugh S. Latimer, of the London conference, were honorably released, December 31st, 1918, and on that date left Liverpool on the steamship *Scandinavian*, on their homeward journey.

Baptisms.—A baptismal service was held at 295 Edge Lane, Liverpool, Liverpool conference, on Saturday, December 21st, 1918, when one child was baptized by Elder J. Stanley Ravenscroft, and afterwards confirmed by President George F. Richards.

On Saturday, December 21st, 1918, a baptismal service was held at 106 Ann Street, Belfast, Ireland, at 7:30 p.m. One soul was added to the fold of Christ. President Sidney L. Wyatt officiated, and Elder Herman K. Danielsen confirmed the new member.

On Wednesday, December 25th, 1918, at 106 Ann Street, Belfast, a baptismal service was held, when three candidates were baptized into the fold, by President Sidney L. Wyatt, and confirmed by President Sidney L. Wyatt, Elder Herman K. Danielsen, and Elder T. H. Fulton.

Socials.—On Saturday, December 21st, 1918, a general priesthood and lady-missionary meeting of the Nottingham conference was held at 20 Carrington Street, Nottingham. At the conclusion of this meeting, a very enjoyable social was given by the Notting-

ham branch, to raise funds for the benefit of the branch Sunday-school.

Well-attended socials were given by the Leicester and Derby branches on December 24th and 28th, 1918, respectively. The funds obtained were turned over to the Sunday-schools of the branches.

A very successful New Year's party was given in the assembly hall of the Liverpool branch of the Church, 295 Edge Lane, Liverpool, on New Year's Eve. The program was very much enjoyed by Church members and friends present. The Sunday-school children had their Christmas party on the 26th of December. The hall was suitably decorated, and Christmas gifts were distributed to the children.

A children's Christmas social was held on Christmas day at 3 p.m., at Belfast. The social was given for the Belfast Sunday-school children. It consisted of a program of songs, recitations and speeches from the children. The Sunday-school officers and teachers were in charge.

On December 26th, 1918, the saints and friends of the Belfast branch, Irish conference, met at 106 Ann Street, in a social. The event was arranged for two purposes. It was a Christmas social and also a farewell party for President Sidney L. Wyatt, who is to leave for his home, in the near future. A short program, consisting of songs, recitations, and a sketch called the "Mormon Elder," was rendered. President Wyatt was presented with a watch fob by the members of the Belfast branch.

Branch Conferences.—On November 15th, 1918, a branch conference was held in the Wigan branch, Liverpool conference. Three sessions were held. The morning session was devoted to Sunday-school work. In the afternoon session the childen rendered an excellent program, and President Walton E. Bodily addressed the people. In the evening session Elder Leland T. Hair and President Walton E. Bodily were the speakers. Branch President Richard Tinsley conducted all the sessions.

On Sunday, December 15th, 1918, a branch conference was held at Oldham, Manchester conference. In the afternoon the children of the Sunday-school rendered a very interesting and instructive program. A concluding discourse was given by Superintendent Arthur Johnson. In the evening, the speakers were President Jesse Wiseman, Brother James L. Jackson, President Evan O. Perkins, and Elder Arthur D. Evans.

A conference was held in the Rochdale branch, Manchester conference, on Sunday, December 22nd, 1918. President Evan O. Perkins and Elder Arthur D. Evans were in attendance. In the afternoon a meritorious program was rendered by the children of the Sunday-school. The visiting brethren were the speakers in the evening, and in their sermons they dwelt at length on the lives of the Savior and the Prophet Joseph Smith.

The Burnley branch conference was held in the Co-operative Hall, Trafalgar Street, on Sunday, December 29th, 1918. There were present as visitors, Conference President Walton E. Bodily, Elder Leland T. Hair, and President Thomas Brown, of the Nelson branch. President John E. Owens presided at the two sessions that were held. Remarks were made in the afternoon by President John E. Owens, President Thomas Brown, and Elder Leland T. Hair. At the evening session, addresses were delivered by President John E. Owens, Brother Hodson Holgate, and President Walton E. Bodily. A duet was rendered by Brother and Sister William Fitzgerald, and an anthem by Sisters Holgate, Fitzgerald, and Brown, and Brothers Fitzgerald and Holgate. Brother William E. Fitzgerald was set apart as chorister of the Burnley branch, by President Walton E. Bodily.

On Sunday, December 22nd, 1918, a branch conference was held in Blackburn, Liverpool conference. Two sessions were held. Branch President Walter Thompson conducted both. The general and local authorities were unanimously sustained, and President Walton E. Bodily and Elder Leland T. Hair addressed the meetings.

A branch conference was held at 106 Ann Street, Belfast, Ireland, on Sunday, December 29th, 1918. President Sidney L. Wyatt and Elder Herman K. Danielsen, of the Irish conference, and Elder Arnold G. Holland, of the Hull conference, were in attendance. Two sessions were held. The Sunday-school commenced at 11:30 a. m., with Branch President T. H. Fulton conducting the exercises. Addresses were given by Elders Arnold G. Holland and Herman K. Danielsen. A solo was rendered by Ruby Kingsberry. The evening service commenced at 7 o'clock. The Sacrament was administered, and addresses were given by Elder Arnold G. Holland and President Sidney L. Wyatt. A solo was rendered by Sister Maggie Bowers. A large number of saints and friends were present.

DIED.

JOHNS.—Of diphtheria, November 19th, 1918, Marion Aletha Johns. Deceased was born at Bury, England, November 15th, 1916, and was blessed April 2nd, 1916, by Elder Marion Green.

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